

February 17
1938

Millennial Star



The Sacred Grove

Where Joseph Smith beheld a glorious vision.

(See page 98)

Joseph Smith's First Prayer

By George Manwaring.

Oh, how lovely was the morning!
Radiant beamed the sun above,
Bees were humming, sweet birds singing,
Music ringing through the grove,
When within the shady woodland,
Joseph sought the God of love.

Humbly kneeling, sweet appealing—
'Twas the boy's first uttered prayer—
When the pow'rs of sin assailing
Filled his soul with deep despair,
But undaunted still he trusted
In his heav'nly Father's care.

Suddenly a light descended,
Brighter far than noon-day sun,
And a shining, glorious pillar
O'er him fell, around him shone,
While appeared two heav'nly beings,
God the Father and the Son.

"Joseph, this is my Beloved.
Hear Him!" oh, how sweet the word!
Joseph's humble prayer was answered,
And he listened to the Lord.
Oh, what rapture filled his bosom,
For he saw the living God.

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I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.—John 6: 51

CONTENTS

	Page
EDITORIAL—	
Wise, Yes Replete with Wisdom <i>by Richard R. Lyman</i>	104
CHURCH FEATURES—	
Joseph Smith, An Oration <i>by Elder Nephi Jensen</i>	98
Adult Education and the Church <i>by Elder Gerrit de Jong, Jr.</i>	102
SPECIAL FEATURES—	
Bradford Selected for Annual Conference - - -	101
A Visit to Jericho <i>by Elder Philemon M. Kelly</i> - - -	106
DEPARTMENTS—	
News of the Church in the World - - - - -	110
Of Current Interest - - - - -	111
From the Mission Field - - - - -	111

THIS WEEK'S COVER—

The Sacred Grove near Palmyra is the subject of this week's cover. It is located by the Smith home in the state of New York. On a beautiful morning in early spring, in the year 1820, the boy Joseph Smith retired to this grove and in vocal prayer asked the Lord which church he should join. His faith was strong and he believed implicitly in the words of James, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." In a glorious manifestation the Father and Son appeared to him. In answer to his query he was told to join none of the conflicting churches of his time. Through him the Church of Jesus Christ was subsequently restored to the world for these the latter days.

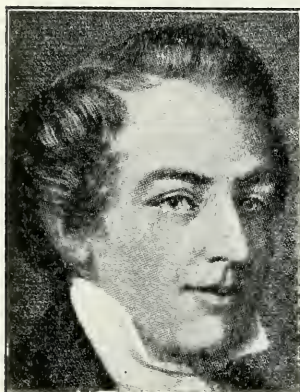
Joseph Smith

AN ORATION

By ELDER NEPHI JENSEN.

THE MASTER said, "I came not to bring peace, but a sword." Carlyle evidently had in mind the same thought when he wrote, "Every fact is a battle." The bigger the "fact," the greater the "battle." Truth is the biggest fact in the world. Its clashing with error is the irresistible conflict of the ages.

Every great leader of men is in a measure a personification of truth. The degree of the truth he lives and teaches is the measure of the stir he will make in the world. Christ was "the Truth." His words and works made the shallow, spiritless defenders of old and venerated error rave and gnash their teeth.



The Prophet

When the timid reformer with his insipid sentiment, half error and half truth, comes in contact with the thought and opinions of his time he makes no great disturbance. But when a bold prophet of God, like Joseph Smith, with his bowels full of truth, and the flame-breath of the Almighty upon his lips, announces his deep facts about God, man, and eternity, all the forces of error are lashed into a fury, the wicked frown, the mob raves, and the paid teachers of painted half-truth let loose "the dogs of war" and persecution.

The very roar that went up when the boy Joseph Smith announced his first vision proclaims the divinity of his mission. For a name that "thunders so loud in the index" must be attached to something more than human.

His career commenced in 1820, when he was given a vision of the Father and the Son. That year Herbert Spencer was born. The names of both these men have been heard around the world. The one is the synonym of doubt; the other stands for superfaith. The one was the high priest of evolution; the other was a prophet of a living belief. They both strove to find the same thing, the knowledge of God. Herbert Spencer used the key of reason, and Joseph Smith the key of faith. Herbert Spencer sought to find God through an endless analysis of the crust of things. Joseph Smith went by prayer right into the presence of God. Herbert Spencer ended his long life saying, "God is unknowable." Joseph Smith, when only a boy of fourteen, saw the Maker of all, and heard the Voice that had stilled the storm and stayed the wave.

In the age that Huxley glibly talked about an "absentee God," and learned theologians bowed at the shrine of a rhetorical image, Joseph Smith re-discovered the true and the

living God. In the teeth of the age-old doctrine of a God "without body, parts, and passions," this bold prophet declared that the Lord of the heaven is a tangible personage of tabernacle, in whose exact image and likeness man was made. He boldly brushed aside the Nicene Council's "congeries of words," descriptive of the Trinity, and plainly averred what the Bible clearly teaches, that the Father and the Son and the Holy Ghost are three distinct personages, but one in mind and purpose. While the faithless priests of shallow creeds were standing afar off, calling to God in the cold words of learned theological formulas, Joseph Smith re-announced the warm, pulsating truth contained in the Lord's Prayer, "Our Father which art in heaven."



Joseph Smith's First Vision

From a stained glass window
by J. Leo Fairbanks.

His first vocal prayer was the first real faith cry that had gone up from this cold, superstitious world since the dense darkness of the middle ages had driven truth from the altar and living belief from the human heart. It marked the beginning of an epoch. It was the beginning of the real modern spiritual renaissance.

The boy who prayed that day in the silent woodland had a heart as deep as truth, and lifted high as heaven.

In spite of doctrines, dogmas, and doubts, he believed in Him who said, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." The living faith of this boy pierced the blue dome through which no word had passed for seventeen centuries, and called to the earth the Majesty of heaven.

When this boy walked out of that sacred grove, that day, he was greater than the most learned theologians and profoundest philosophers. He knew the key to the knowledge of God. He had a power greater than that possessed by a potentate. He held in his heart the most powerful thing in the universe, the omnipotent faith that makes the powers of heaven the servants of men.

Before Joseph Smith saw that vision, in answer to a prayer inspired by a specific Bible promise, the Bible had for centuries been a mere fetish. It had been a dead letter, containing the decrees and promises of God to another age. He put spirit and life into the dead letter by demonstrating that God would do today the very things He promises in His book. By the magic touch of this prophet's faith, the Bible became in fact and truth the Book of God, a compendium of His veritable promises to all men of all ages and all climes.

At a time when the theologians of all creeds and churches said the Bible contained all that God intended to reveal to man, Joseph Smith, by divine inspiration, translated the Book of Mormon from the gold plates which contained the record of God's hand-dealings with His "other sheep," the ancestors of the American Indians. Before he knew that John the revelator had predicted that in "the hour of God's judgment" an angel would "fly in the midst of heaven having the everlasting gospel to preach to them that dwell upon the earth," Joseph Smith declared that these gold plates had been revealed to him by an angel. In less than a century after he had given the Book of Mormon to the world, as the Gospel brought to the earth by an angel, nearly half a million people had accepted the message. These zealous followers of Joseph Smith have translated the Book into fourteen different languages, and they are sending the message it contains to every "nation, kindred, tongue and people." (Revelation 14: 6) Thus was literally fulfilled a Bible prophecy, the meaning of which had not been discovered by the most profound students of the scriptures.

Pursuant to divine revelation he organized the Church of Jesus Christ of Latter-day Saints, which is an exact duplicate of the one the Messiah established eighteen centuries before. This Church has in it every officer which the Christ placed in His primitive Church, from the council of the twelve apostles, high priests, seventies, elders, and evangelists down to the minor officers, priests, teachers and deacons. These officers are endowed with the holy Priesthood, which has come down to them through men who had received it by actual ordination from Peter, James, and John, who came to this earth in the nineteenth century for the express purpose of imparting the Priesthood.

While Egyptian was an absolutely dead language, unknown even to the foremost scholars, Joseph Smith, by the light of inspiration, translated from Egyptian the lost Book of Abraham. The prophet's explanation of the Egyptian figures in the facsimiles printed in the Book of Abraham have been proved to be correct. In the accomplishment of this work of translation alone, Joseph Smith affixed the broad seal of divinity upon his work.

Through divine inspiration he was given the true prophet's foresight. Twenty-eight years before the outbreak of the American civil war, he predicted that a war would commence with "the rebellion of South Carolina," that the "southern states" would "be divided against the northern states," and that the southern states would "call upon Great Britain" for assistance; and that this struggle would terminate in the death and misery of many souls." Every detail of this prophecy became tragic history in the death-struggle between the southern and northern states of the American Union. Over a million graves in the American Union today attest the true prophetic power of this most remarkable man.

In the place of spirituality, he found sentimentality. The preachers talked eloquently about the Pentecostal, cloven tongues of fire, but never dreamed that people living eighteen hundred years after Peter preached and "pricked the hearts" of sinners, could enjoy the Spirit which testifies, reveals, and

prophecies. While the divines were still graphically describing the great things God had done for His people of old, Joseph Smith fervently testified of the great things God is now doing for His people today. He re-affirmed the promises of old and demonstrated their validity.

He answered the question, "From whence came man?" in the way in which the poet and philosopher is now beginning to answer it. In the words, "Man is that he might have joy," he gave the best and truest explanation of the purpose of man's existence. While the theologians were still saying that man was merely a son of the sod, he declared man to be actually and in truth the son of God, destined in the "eternal years of God," to overcome, improve, develop, increase in intelligence, wisdom, goodness, power and glory until he becomes perfect, "even as God in heaven is perfect."

He exploded the infinitely cruel doctrine of eternal punishment, that arbitrarily consigns to the eternal, unquenchable flames all non-Christians, and gives wings and harps to all, good or bad, who simply speak the words, "I believe on Jesus." He re-affirmed the declaration of John, that man will be "judged according to his works."

He dispelled gloom from the tomb. He denied the narrow dogma that man's hope of salvation is interred with his bones; and taught the beneficent doctrine of salvation for the dead.

He gave to the world the most salutary, hygienic rules, contained in a divine revelation known as the "Word of Wisdom," which prohibits the use of tea, coffee, tobacco, intoxicating drinks, and the excessive eating of meat. Subsequent to the proclamation of this revelation, scientific investigations have

(Continued on page 109)

Bradford Selected for Annual Conference

BRADFORD has been selected as the place for the annual mission-wide conference to be held in June, according to an announcement by mission authorities. The centrally located Yorkshire city should meet with the approval of members and friends throughout the British Isles.

Scheduled for Whitsuntide, the conference will officially begin on Saturday, June 4th, and continue Sunday and Monday, June 5th and 6th. This year it will feature the Mutual Improvement Association, Primary and Relief Society, and a programme pertaining to various phases of these auxiliary organizations is being arranged.

Early meetings of organizing committees for the various mission boards indicate a conference which will eclipse those held previous years. Some of the events already under way include a Gleaner chorus presentation, M Men public speaking contest, Relief Society, Primary, and M.I.A. exhibitions, track and field meet, baseball game, three-act drama, the usual grand ball and a host of other interesting activities.

At least one of the winning entries in the M.I.A. play writing contest, as announced in the *Star* December 16th, 1937, will be presented. The spiritual side of the conference will find fulfilment in the many fine meetings to be conducted by President Hugh B. Brown and others.

Now is the time to start preparations to attend this great event. Mission authorities and officers in these auxiliaries extend an invitation to members and friends throughout Britain to meet with them and all the missionaries during the three days of this conference.

Watch the *Star* for further details, and LET'S GO TO BRADFORD!

Adult Education and the Church

By Elder Gerrit de Jong, Jr.

IN fancy I see a white and lofty temple, the symbol of the Church of Jesus Christ of Latter-day Saints. Along the base I see several massive foundation stones, on one of which, deeply inscribed, are the words "Eternal Progress."

These words are not moss-grown or grime-covered; they gleam forth with an undying fire. And the members of the Church, as they go to and from their work or worship, are daily inspired by what they read into this motto. From it they

receive hope of a more and more splendid future; they receive promise of that happiness that comes from going forward intellectually and spiritually. They are assured that their progress will not end with death; it will be eternal. Besides, their development hereafter may be accelerated by the removal of certain limitations attached to mortality.

Thus stimulated, most members of the Mormon Church feel irresistibly impelled to improve themselves.

The Church from the very beginning has been deeply concerned about the education of its youth. With the slogan, "The Glory of God is Intelligence," Mormon youth have embraced opportunities for training with enthusiasm. And like the youth of the Church, the adults also feel

Leadership Week

BRIGHAM YOUNG UNIVERSITY, located in Provo, Utah, recently held its annual Leadership Week, beginning Monday, January 24th. In this article Elder de Jong, who is Dean of the College of Fine Arts, discusses the importance of this Church-sponsored programme in adult education.

Each year thousands of people from far and near gather at the University for a week of college training along special lines of leadership. Professors, Church authorities, and experts in many lines give the best of their knowledge at the various assemblies and panel discussions. This year nearly 500 persons helped to provide the programme, which was based upon the theme, "The Security of Zion."

this impulse toward education. All ages are represented among those who keep alive the desire to advance in worthwhile ways.

Let me point out some of the connections between the doctrine of eternal progress and the popularity of adult development in the Church.

First of all. The promise of eternal progress is conditioned upon effort to advance. The Mormon Church does not indiscriminately guarantee its members that they will become continuously stronger and finer and more capable of enjoying the higher forms of happiness. On the contrary, the necessity of exerting themselves is constantly reiterated. They must work, they must study; they must live lives full of helpful activity.

But if they do work diligently to better themselves physically, mentally, morally, and spiritually, they are assured that their accumulation of development will not be lost when life

ends. To Latter-day Saints, birth is the end of that time we usually refer to as the pre-existence; but birth is also the beginning of another important stage of development. In our allotted span of three-score and ten we are blessed with an abundance of possibilities for improvement. The Church, through its numerous organizations and activities, provides many opportunities for self-development, as well as doctrinal drives toward the realization of these opportunities. And perhaps the strongest of these doctrinal impulses toward education of old and young is the belief that death also is the beginning of another period of splendid opportunity, a time in which the progress we have already made will not be lost, but may by further effort be increased. On the basis of such a philosophy, then, the hereafter is not a time of inert bliss, but one of joyous effort to advance toward the goal.

And what is that goal? To some persons outside the Church, the Latter-day Saint aim seems tinged with overconfidence. But the true Mormon views his goal with deep reverence. To him the goal is the excellence which God possesses. Indeed, the Church of Jesus Christ of Latter-day Saints gives its members hope that in some future time they may, if they have been sufficiently diligent, even achieve to that high state of perfection which now is God's.

But it must not be assumed that this education motivated by a belief in eternal progress is confined to religious or theological literature. One Article of Faith points out that "If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things." Therefore every field of learning is regarded as a fertile one in which to labour for self-improvement. There is no short-sighted scorn of the so-called "impractical" subjects if they have cultural value. Although a Mormon seeks to establish his life on a secure, economic foundation, he does not feel that only vocational training is worth while. As Dr. Franklin S. Harris, president of the Brigham Young University, once said in this connection:

Art, music, literature, poetry, or philosophy is valuable and a fit subject of study if for no other reason than that it gives greater power to appreciate and it enlarges the sympathies. If one wishes to progress toward Godhood, one cannot afford to be entirely ignorant of any of the great fields of truth or beauty.

Another stimulus toward adult education in this Church is the ideal of service. The duties of the Church are almost wholly carried on by unpaid workers who regard their responsibilities as opportunities to develop and to gain the joy that comes from service. They take very seriously the familiar saying of Jesus: "For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged if he gain the whole world, and lose himself, or be cast away?" This exhortation goes right to the heart of every true Mormon. He devotes an unusually large part of his time to service. So numerous are the positions of responsibility in the several priesthood and auxiliary organizations of the Church, that nearly one-third of the entire membership of the Church hold positions as officers of larger or smaller units, as teachers, secretaries, counsellors, or other aids. It has been calculated that the average Latter-day

(Continued on page 109)

THURSDAY, FEBRUARY 17, 1938

EDITORIAL

WISE, YES REplete WITH WISDOM

And now comes a new volume of 250 pages called *The Word of Wisdom, A Modern Interpretation*. The authors are Dr. John A. Widtsoe, of the Council of the Twelve Apostles, and his wife, Leah D. Widtsoe.

It is one hundred and five years on the 27th of this month since the Prophet Joseph Smith, then aged 28, received and gave to the world the revelation called "The Word of Wisdom."

Addressed to the Council of High Priests assembled in Kirtland and to the members of the Church in general, this clear-cut piece of instruction says, "Behold, verily, thus saith the Lord unto you:" then came through the Prophet to the Church and to all mankind those words of such unusual wisdom. They have brought from leaders in health movements and from scientific health investigators much commendation.

From their youth the authors of this volume have directed their attention to the scientific and intricate studies of foods and dietetics. More than a generation ago they sought out and studied with the world's leaders in the sciences underlying nutrition, and they have been connected almost continuously since with the scientific and practical aspects of the subject. As President of the Agricultural College of Utah and the State University, and as a successful, popular teacher of the sciences in the earlier part of his life, Dr. Widtsoe has had rare opportunity of making himself a leading authority in the science of health. Leah D. Widtsoe has not only studied the laws of health and nutrition by his side during their many years of married life, but she was deeply engrossed in such study for years before their marriage.

Three objectives have been kept in mind and have been closely adhered to in the preparation of this volume: First, the authors make clear the meaning of the Word of Wisdom in terms of modern scientific knowledge; Second, they show that the learning of the last century confirms these inspired teachings; Third, they furnish information for the guidance, through proper nutrition, of those who seek to retain, to improve, or even to recover their health.

The authors wisely urge that "Those who are well should practise the Word of Wisdom as a prevention of disease. Those who are ill should not only practise the Word of Wisdom, but should also seek professional help from the well trained and reliable physicians of this day."

Not only the members of the Church, but people generally, will find it to their advantage to study the matters of health, food and nutrition. Though scientifically explained in this book, the subject is presented in language the average reader can readily understand.

The volume points out that in this "machine age" many have come to subsist in large measure upon a diet of soft, highly refined and concentrated foods—a diet often predominately acid-forming, lacking in fibre or residue, and poor in mineral salts and vitamins. Unfortunately, in many cases these typical modern diets of meat, white bread, refined cereals, potatoes and sweets are crowding out milk and fruit and vegetables, and thus producing results which are unquestionably bad. Nervous irritability, poor digestion, general weakness and lowered vitality are often the result of unbalanced diet added to other bad health habits. The concern should not be so much one of length of life, as one of good health while life endures.

The book emphasizes that "Nature has no favourites." Human appetites are tyrants which are difficult to vanquish. While the science of nutrition is far from complete, it has demonstrated that there is an intimate relationship between food and health. The demonstrated facts concerning this relationship should be familiar to those who have to do with providing food. Before purchasing an article, its value should be known, and foods known to be falsely labelled should be shunned.

The various elements which go to make up different kinds of foods are thoroughly analyzed and discussed. The effects of proper foods and the results when important elements are omitted are fully and carefully presented in pictures and diagrams, as well as in words. In a telling way it points out the importance of including and the seriousness of omitting some of the small but important food constituents.

The various vitamins are discussed. The book points out which foods contain certain vitamins and which foods lack these vitamins. Every mother should be familiar with these facts, so she will know if her children are properly fed and if she herself is being so nourished that she will have the longest possible length of life with the greatest amount of health and vigour. The wisdom of eating meats sparingly is emphasized, as is also the importance of avoiding the many fads connected with foods and feeding.

The annual retail tobacco bill in the United States alone is approximately 300 million pounds. Imagine the improvement that could come to the world if the vast sums used for tobacco and alcoholic drinks were expended in education, in the conquest of poverty, in national development and in providing more comfortable homes with better sanitary conditions!

A chapter is devoted to the rewards which will come to those who practise the great fundamentals contained in this "letter of the Lord to us in these days." Among these rewards are strength and vigour of body, protection against disease, the possession of unusual wisdom and knowledge and the promise that the destroying angel shall pass by.

All owe a debt of gratitude to the authors of this volume for drawing attention so clearly and positively to the scientific foundation upon which the Word of Wisdom rests. In all probability the Prophet himself did not see, at the time, how deep and fundamental these brief but significant statements are.—RICHARD R. LYMAN

A Visit to Jericho

By ELDER PHILEMON M. KELLY

President of the West German Mission.

A CERTAIN man went down from Jerusalem to Jericho, and fell among thieves." Paradoxical as it may seem, on Friday, December 24th, 1937, an analogous scene was enacted on this same road before our very eyes. In the early morning we had engaged a guide and hired a motor car for a visit to Jericho. Scarcely had we started along our way when we were accosted by a British soldier who signalled us to halt. "What is the matter?" we asked, and he replied: "Oh, some Arab has shot another couple of Jews." We beheld a group of British soldiers lined on one side of the road and a dozen squatting Arabs, in their oriental dress, on the other. A trained police dog attached to a long leash was permitted to smell the discharged cartridge, lying in the middle of the road, and then each of the Arabs, to determine the assassin. The guilty one, however, had made good his escape.

Such a state of unrest among Jews and Arabs was everywhere apparent. We did not visit Jericho that morning, but waited until the afternoon of December 27th, when our fears had subsided.

The distance from Jerusalem to Jericho in a straight line is fourteen miles. But the road makes so many twists and turns that twenty-three miles must be traversed before reaching this



President and Sister Kelly at the Jordan River

"We stood in attentive reverence as we recalled the baptism of our Lord."

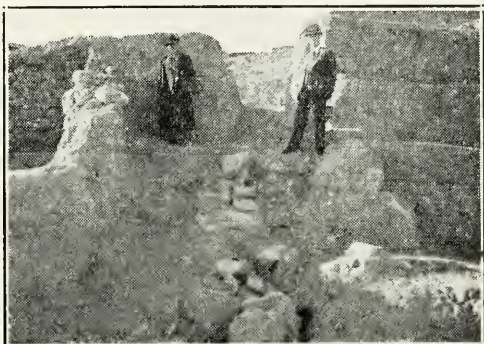
village, which is 820 feet below sea level and 3,200 feet lower than Jerusalem. The road descends another 470 feet in the five miles farther to the River Jordan in the neighbourhood of the Allenby bridge. Almost immediately after leaving Jerusalem the road winds through a desolate and barren country where the eye finds scarcely a moment's relief from the never-changing drabness, until the oasis of Jericho comes into view. One continues

to see but scanty vegetation until the river appears. Dense shrubs and grasses line its banks.

The road starts at the foot of the Mount of Olives, opposite Stephen's Gate. Multitudes of Christians pass along this way in order to bathe in the Jordan. Indeed, this is the most frequented road used by the numberless pilgrims to the Holy Land.

Along this same route pass Moslems in an annual pilgrimage. From time immemorial the deserted stretches of this difficult and dreary highway have been a resort for thieves. One may readily understand why this journey was never undertaken without an escort.

Upon losing sight of Jerusalem one comes first in view of the old city of Bethany, where the supposed ruins of the home of Martha, Mary, and Lazarus, whom Jesus loved, is pointed out. It is a small village, just two miles from Jerusalem. The tomb of Lazarus can also be seen. Although most people give little credence to these identifications, the biblical narrative still holds a possibility as one beholds the ancient ruins.



The Original Walls of Jericho

"The very walls that fell before the blasts of the Israelites' trumpets".

The road then follows the valley to the Apostle's Spring—the only well until the Plain of Jericho is reached. The traveller is shown where the "Good Samaritan" found the wounded man. A short distance beyond he arrives at the historic inn, where he may obtain various refreshments. The descent to the plain below is quite gentle, with no precipices to appall the tourist.

Jericho has few more than one thousand inhabitants. It has one of the hottest climates in all Palestine. But surrounded by and filled with orchards and gardens, it is an oasis in the midst of an arid plain, and so fruitful and pleasant to be referred to as the "City of Palms." The stream running through it is small, but it serves well for culinary and irrigation purposes.

There have been at least four cities of Jericho, as four different sites have been discovered. The oldest, built by the Canaanites, was situated close to Elisha's fountain—the spring from which all streams which flow through Jericho arise. This spring is said to have healed and made palatable the waters. The Canaanite city was excavated in part by the German Oriental Society in the years from 1907 to 1909, and the very walls that fell before the blasts of the Israelites' trumpets were discovered. These walls seem to have been made principally of mud and a few stones. It was a strange feeling to stand beside them for our guide to photograph us resting against those ancient strongholds.

Jericho is still in part a squalid Arab village. It has recently become a week-end resort for British officials and the richer Arab families of Jerusalem. We were privileged to enter an orange grove and pick the delicious fruit. It was the most pal-

atable I have ever sampled. The Arab owner was busy watering his trees. Women were sitting on the floor of the front porch sewing. His little girls and one of the women assisted us in picking a basketful of choice oranges. As we departed they wished us the blessings of Allah and a pleasant journey. Dressed in quaint costumes, the little girls were especially attractive. Oranges, bananas, figs, and other tropical fruits grow plentifully in this valley and are the first to ripen in Palestine.

A good road permitted us to quickly cover the short distance from Jericho to Jordan. We rounded a clump of shrubbery and the most renowned river in all history was seen placidly flowing at our feet. It impressed us somewhat as the Jordan River in Utah, both for size and the murky appearance of its waters. A rather greyish tinge seems to be caused by the sediment in suspension. We descended a gradual decline to the river's edge, where we lapped the water with our hands. From our vantage point we scanned its banks and foliage. Here we visualized the history of John the Baptist preaching repentance, and then stood in attentive reverence as we recalled the baptism of our Lord. Perhaps we were standing at the same place the baptism occurred, and the voice of the Father was heard from heaven. We returned to our car with a feeling of thankfulness and appreciation for having viewed this sacred landmark.

Returning to Jericho, we wandered about in the Arabian quarters, among the bazaars and quaint markets. We wondered if it were so long since John visited among them. The costumes we saw have changed little in these many years. We observed these people wearing the same designed robes and dress as their forefathers wore when he ministered there.

We left Jericho the second time and travelled over a level plain about twelve miles to a site on the Dead Sea. Here a pleasure resort has been established for the convenience of travellers or week-end visitors. Calmness reigned. Not a cloud was in the sky on that late December day. The stillness of this lifeless lake attested to the name it bears. It is surrounded by grey hills. The descending sun, low on the western horizon, seemed as if it were taking a real farewell of the desolate shores. We walked down its pebbly beach to the water's edge. "Place the tip of your finger into the water and then into your mouth," said our guide. It was the most brackish taste I have ever known. The placidity of the sea invited an attempt to skip some of the smooth pebbles of the beach upon its unruffled surface. They literally hopped over the salt brine as if they did not wish to become smothered beneath. Then all was quiet.

We were not depressed, but nevertheless were pleased to leave this solitude and return to Jerusalem.

BOOKS TO REPLACE SILVER STARS

THE *Star* takes pleasure in announcing that in the future the book *Brigham Young*, by Susa Young Gates, will be presented to travelling missionaries who obtain at least one hundred subscriptions. The *Silver Star* awards will be discontinued.

JOSEPH SMITH

(Concluded from page 101)

demonstrated the great value of these wholesome rules of practical living.

What a man he was! He was a seer. With the white light of God's Spirit he saw the past of nations now covered with the dust of ages. He was a prophet. By the inspiration of the Holy Ghost he saw tomorrow and tomorrow's morrow. He was a teacher. He gave to the world, at its most enlightened period, a sane, sensible, original, and comprehensive religious philosophy which has successfully weathered the opposition of the learned and the persecution of the wicked for nearly a century. He was an organizer. By the aid of divine inspiration he established a Church so perfect in organization and internal workings that it commands the praise of even those who despise it. He was a leader of men. By the magic power of his pure character, genuine sincerity, and deathless integrity to truth and God, he gathered about him, as his aids and lieutenants in the work of righteousness, a coterie of men of the highest probity and the greatest native intelligence.

He belongs to the ages. The trumpet call of his mighty faith-fact will yet reverberate through all lands and climes, and turn a doubting world back to God. All who heed the clear, shrill out-tringing of this deep, certain note of hope will forever honour this true prophet of God. As long as men aspire to fervent faith, love, the truth, and honour God, they will hold in eternal veneration the name of this great and good man who discovered faith, taught the truth, and glorified God.

ADULT EDUCATION AND THE CHURCH

(Concluded from page 103)

Saint bishop, for example, spends from sixty-five to seventy hours every month in discharging his Church duties. And what do these many officers and teachers receive as pay for their labours? Nothing but the joy of service and the inescapable self-development.

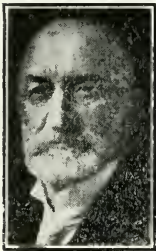
However, the joy of service increases with the effectiveness of service. Merely spending hours in inefficient or dawdling attempts to render service is neither gratifying nor developing. Therefore the trend is to seek opportunities of developing the power to render truly effective service.

The Church is eager to furnish such opportunities. A timely example of the training provided for Church leaders and workers is Leadership Week, an annual institution at the Church University. Thousands of men and women representing nearly all the stages of the Church gather at Brigham Young University for one week seeking more self-development that will enable them to serve more effectively. Church organizations co-operate and participate to help make this a significant week for the training of leadership.

In both education and service, Church members see ways in which they can develop themselves little by little toward that glorious goal of happiness in an ever closer approach to divine excellence.

News of the Church in the World

CHAIRMAN of a Pioneer Monument Committee which is planning the erection of an imposing monument in Emigration Canyon, is President Heber J. Grant. The committee appointed by Elder Henry H. Blood, Governor of Utah, includes the Rt. Rev. D. G. Hunt, Bishop of the Salt Lake Diocese of the Catholic Church, Elder George Albert Smith, of the Council of the Twelve Apostles and president of the Utah Trails and Landmarks Association, and other prominent leaders throughout the state. The monument will commemorate the spot where the group of Pioneers, under the leadership of President Brigham Young, first entered the valley in 1847. Present indications are that approximately £50,000 will be spent in its construction.



President Grant

monument shows a man pulling a handcart across the plains. Helping at his side and watching her small child in the cart walks the heroic Pioneer mother, while a young son pushes from the rear. Figures on the new structure will stand between seven and eight feet high and will rest on a granite base. Other works by Elder Knaphus include the Hill Cumorah Monument and attractive friezes on both the Hawaiian and Canadian Temples.

MANTI TEMPLE reaches the golden anniversary of its dedication this summer. On May 21st it will be fifty years since it was dedicated by Elder Lorenzo Snow in 1888. Present plans call for a celebration during the week of June 14th, and thousands of people are expected to be in attendance. A pageant is in preparation, which will portray the historical events in the settlement of the country. It will probably be held in the open air amphitheatre east of the Temple, and additional landscaping and improved flood-lighting will add to the setting.

OVER £600,000 was spent by the Church during the year 1937 for building construction, according to a report made by Presiding Bishop Sylvester Q. Cannon. It was the greatest building year the Church has ever known. Of this amount, £520,000 was expended for new Church buildings, repairs, renovations, furnishings and equipment, and the £80,000 represents commercial construction. New buildings numbering 241 came under the programme, including new chapels, seminaries, institutes, and hospital buildings. It was carried on in 17 of the United States, Canada, Mexico, Great Britain, Holland, Belgium, South Africa, South America, Hawaii and most of the islands of the Pacific. It is expected that a similar amount or perhaps more will be expended this year than last, and that construction of the two new Temples in Idaho and California will be started.

ARCHITECT'S PLANS have been accepted and construction of a new Mission Home is soon to be started in Salt Lake City. It is to be a three-storey edifice with full basement. The first floor includes an assembly room with a capacity of 150 persons, a library, study room, reception room, office and apartments for the director. The second and third floors are devoted to dormitories and shower rooms. They will accommodate 38 lady missionaries and 114 elders. Planned to meet definite needs, it will be of simple and modern design.

NEW MONUMENT of the Handcart Pioneers is to be placed on Temple Square in Salt Lake City. Its sculptor, Elder Torleif Knaphus, has been commissioned to reproduce in heroic proportions his original handcart monument which has been an attraction at the Bureau of Information for many years. The

News of Current Interest

DRUSES of Syria do not use prayer in their religious services these days. They believe that praying interferes with the work of God. The more praying that is done to the Lord; the more His activities and works are slowed up by our interferences.

DISCOVERIES recently made in Mexico of mummies shows that early man had a better developed jaw than modern man has. His jaw is better developed, according to authorities, because of the type of diet he followed. His foods were less refined and hard foods were commonly indulged in. Doctors tell us today that we don't eat enough

foods which require a lot of chewing; that is why our jaws aren't fully developed.

PORTRAITS of the late King George V, of Queen Mary and of the Taj Mahal monument in India have been engraved on three minute rice grains, and are among curios to be seen in an Indian exhibition now open in Aldwych, London. These examples of Oriental craftsmanship have been contributed by a Madras Indian resident. The work is said to be among the most skilled ever done by man. Magnifying glasses make careful observation of the work possible.

From the Mission Field

Release—

Elder Lewis W. Jones, who has laboured in Welsh District and on the Centennial Committee, was honourably released, Friday, February 4th, to return to his home in Visalia, California.

Transfer—

Sister Marie Waldram, lady missionary, was transferred from the British Mission Office to Scottish District on Tuesday, February 8th.

Arrivals and Assignments—

Thirteen new missionaries to labour in the British Mission arrived Thursday, February 3rd, on the s.s. *Manhattan*. They were assigned as follows:—

Elder Stanley William Glass (Downey, Idaho) Welsh District; Elders William J. Seare and James Alvin Campbell (Salt Lake City, Utah) Irish District; Elder Charles N. Campbell (Rupert, Idaho) and Sister Anna Saunders (Ogden, Utah) Hull District; Elder John James Strange (St. Anthony, Idaho) Nottingham District; Elder Clovis H. Jordan (Brigham City, Utah) Norwich District; Elder Ivan Vlair Miller (Hyrum, Utah) Bristol District; Elders

Don Carlos Call (Brigham City, Utah) and Douglas H. Brammer (Salt Lake City, Utah) Birmingham District; Elder Mark Hammond (Monticello, Utah) Manchester District; Elder Jesse Moench (Salt Lake City, Utah) London District; and Sister Aloa Dixon (Phoenix, Arizona) Scottish District.

Elder Charles N. Campbell is father of Lady Missionary Elvera Campbell. Sisters Aloa Dixon and Anna Saunders bring the total of lady missionaries in Britain to 12.

Doings in the Districts—

BRISTOL—An opening social was held in the new Cheltenham-Stroud Branch Hall, Saturday, January 29th. The evening of entertainment marked the opening of the new hall at St. Margaret's Terrace, Cheltenham. The party, which was well attended by members of the district, was under the supervision of Elder A. Ferron Forsgren. The Relief Society was in charge of refreshments for the evening.

The first Sunday meetings in the new hall were held Sunday, January 30th. Speakers for the evening services were: Supervising Elder William B. Hawkins, Branch President

Arthur Fletcher and Elder A. Ferron Forsgren. Music for the occasion was a vocal duet by Sister Nora Dance, of Gloucester, and Elder Forsgren.

LEEDS—February Union meeting of Leeds District was held Saturday, February 5th, in Bradford Branch Chapel. Following the meeting a social was engaged in under the direction of Sister Mabel Robertshaw, supervisor of the district Y.W.M.I.A.

LIVERPOOL—Liverpool District M.I.A. holds its Green and Gold Ball in Burnley Branch Chapel, Saturday, February 5th. The annual affair was attended by more than 100 people. During the evening Sister Alice Danson, of Liverpool, was chosen queen of the district. Refreshments during the evening were served by Sister Lilian Moore, of Burnley, while Brother Clifford Hartley, of Preston, acted as master of ceremonies. Brother Horace Heyes, of Wigan, was general chairman of the successful party.

MANCHESTER — At baptismal services for Manchester District held in Rochdale Baths, Fred Waddington was baptized by Elder Donald P. Fowler and confirmed by Elder Matthias F. Cowley. The services took place Friday, January 28th.

NEWCASTLE — Darlington Branch Sunday School recently held a social at the home of Sister Hannah Jones. Games and refreshments were enjoyed under the direction of Sister Nora Edwards, superintendent.

Relief Society members of the branch were recently entertained by Sister Ethel Lentell at her home on Clifton Road. Refreshments were served following the enjoyable afternoon.

NORWICH—Children of Lowestoft Branch were recently entertained at a Sunday School social in the local chapel. The party was in honour of Donald Cook and Violet Daniels,

who had previously been presented with certificates for 100 per cent. attendance during the year. Other children with good past attendance records were given special prizes.

NOTTINGHAM—Sunday School and Primary children of Loughborough Branch were entertained at a social, Saturday, January 29th. The children were extensively entertained during the afternoon with games, songs and prizes. Sister Myrtle Bowler, Sunday School and Primary supervisor, was in charge of the party.

SCOTTISH—Edinburgh Branch held a social in the Ruskin House, Friday, January 14th, under the direction of Elder Paul L. Badger. The evening's programme consisted of tap dance numbers by Miss Violet Mortlock; vocal solo by Miss Rita Bennett accompanied by Miss Peggy McDonald; piano selections by Miss Katherine Hamawi; duet by Sister Isabelle Percy and Mrs. Annie Paterson accompanied by Sister Percy on the guitar; and a vocal solo by Elder George S. Walker. This was followed by games conducted by Elder G. Dayton Hughes.

A party was recently given the Primary children of Edinburgh Branch by Primary Mother Christina McCourt at her home. Children with outstanding attendance records for the past year were awarded special prizes. Refreshments climaxed the afternoon of games and song.

On Tuesday, January 25th, Glasgow Branch sponsored a Burns Supper in the Glasgow Hall. Entertainment for the evening was furnished by Sisters Mina and Jessie Thompson, who sang Scotch songs; Mrs. Alexander, who gave some readings; and Brother A. B. MacGowan, who led in community songs.

Glasgow Branch Green and Gold Ball was held Monday, January 31st, in the Albert Ballroom, Glasgow. President William Scott of the M.I.A. supervised the function.

DEATH

DIXON—Thomas Campbell Dixon, of Hexham Branch, Newcastle District, died on Tuesday, February 1st. He was 62 years of

age, and moved to the branch in 1935 from Adams Ward, Los Angeles, California. Elder William James Telford dedicated the grave.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
13, Wellington Street.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street,
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
St. Peter's Street.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
Hannah More Hall,
45, Park St., Clifton.
- Burnley:**
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
*L. D. S. Hall,
Curtis Yard.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall,
66a, South Quay.
- Grimsby:**
Thrift Hall,
Pasture Street.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hexham:**
Deseret,
Alexandra Terrace.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
22, Doggett Road,
S.E.6.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Chapel,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
188, Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Str.
- North Walsham:**
Enquire:
32, Norwich Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontllanfraith:**
Enquire:
81, Brynteg Street.
- Portsmouth:**
Pimco Hall,
Heidelberg Road,
Southsea.
- Preston, Lancs:**
L. D. S. Hall,
7, Lords Walk,
Off North Road.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- Skelton:**
*Scott Rooms,
Boosebeck Road,
Skelton Green.
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton:**
L. D. S. Hall,
Washington Building,
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
*L and Y Station.

*—6.00 p.m.

†—7.00 p.m.

§—6.15 p.m.

‡—2.30 p.m.

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